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serious animadversion. The notes are also very unsatisfactory, hard to find, and, when found, much too indefinite to help the reader who may feel curious to trace to their sources the facts and opinions presented in the text.

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6. — *Christianity the Religion of Nature. Lectures delivered before the Lowell Institute.* By A. P. PEABODY, D. D., LL. D., Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston: Gould and Lincoln. 1864. 12mo. pp. xii., 256.

THIS volume, in which Dr. Peabody's logical acuteness and felicity of illustration are amply represented, is a valuable and timely addition to the literature of the Evidences of Christianity. The title is interesting as a sign of the progress which the age is making towards the religion of reason, when an author of such cautious and conservative tendency of thought does not hesitate to call Christianity the religion of Nature.

Christianity is identical with natural religion so called, in the sense that "it is absolute, necessary, eternal truth." Such we understand to be the point of Dr. Peabody's reasoning. He sets aside the old strife between the champions of natural and revealed religion by the simple assertion that Christianity is *natural religion revealed*.

Religion, however, properly speaking, is a *sentiment*, and what is revealed is the truth which that sentiment craves. Natural religion is one thing, and natural theology, the *science* of religion, is another. Nature teaches much which man, in what is commonly called the state of nature, could not or would not learn. But when Revelation has come, and with its miracles has quickened man to see and feel the continual miracles of Nature, Providence, and the Spirit, then Nature can verify and illustrate with wondrous beauty what man could not, by the help of Nature only, discover and prove. Accordingly Dr. Peabody wisely and well devotes eight out of his twelve Lectures to the confirmation which Nature, human nature, human life, and human society afford of the benevolence, the providence, and the holiness of God, and to the intimations which, once awakened by revelation, we recognize in creation, consciousness, and conscience, of man's immortality.

In short, we think Dr. Peabody sustains the claim he makes in his Preface, that, though his idea of Christianity being natural religion is not new, yet his use of it as the basis of a treatise on the "Evidences of Christianity" is somewhat new; and we conclude with expressing our conviction that this volume is a worthy embodiment of its author's ability, scholarship, and moral wisdom.